Dialectical Inquiry towards a New Totalisation
By Shomit Sirohi

Part I – Living Labour and ratios of Capital

I. Introduction to Competition between Capitals and National, International Dimensions of a Problematic

Imagine then the first work to be about national and individual groups, series and its problems of in fact the labour contract, or even legal contracts, and alienation and practico-inerte which includes a legal document as practico-inerte and a field of exploitation away from concrete lived experiences and lived reality which then is an order of two levels in the political and economic structure which then has an ideological structure, which is simply a structural causality of base and superstructure which then is all aspects of life, including the material existence of an ideology which has something to do with practices which is also daily living praxis which is all the elements of a totality being bound to a spiritual totalisation which is the complex pigments of a painting left dry as practico-inerte – that in fact the level of concrete ensembles in mass working class action is then left inerte with the inert living hands of labourers and their massification in a factory ensemble which then is different sectors of the material development and expression of Being being the process of determinations of praxis in the concrete opening of a can with different directions and lines of flight all the projects of existential groups failing at the inerte. It also means that the ideological structure of contracts then is the multiplicity of contracts which includes labour contracts and say capitalist companies and their contracts which then are high series which includes ideological structures which then is a massified reality of consumption ideology which then becomes one reason the proletariat does not accomplish its task of liberating the people to the party and winning the state. With it a competition of the parties in the parliamentary state which then has this reality to be faced in the election which in turn empircises in statistical anonymity and ideologies of ones, and individuals and serializes the vote into a bunch of national people.

Apart from the contract and human exploitation, even alienation and its dynamics the first work was in fact on the ISAs and even determinations of its praxis to being the micro-physics of power which then is a fancy name for what is called oppression which can be then mediated in human sectors of all materiality – even the housing apartment which then is legal of course but also in fact practices and living praxis of daily life for its wages and wage-series which then merges with public opinion and collective objects of markets, inflation. Such worked matter and such practico-inerte which then is exploitation force-fields in fact of an individual – Ali entering the boxing match with a white racist boxer and the ring is with audiences who are white as well, which then is the decompressed fact which expresses just that match with all its history of American racism which then is the ex-compression of the fact in these totalisations of general history.

II. Human Sectors, Mediations, Auxillaries and Hexes, Institutions, Groups, what is an ISA

In fact there is the automobile sector in its own complex sectors which then is a bunch of factories –the real conditions of the working class, all getting ready in the morning, bathing and getting suited to work Das Man the industrial alienated working class which then is also series and reified into mass labour – the social aggregate which is also labour temporality which then develops small groups of strikes in small masses.

In another corner of the city, a man is going to office and university life which then mediates with concrete groups of exploiting far right hexinal groups with their Institution –an ISA.

Ideology then is the very air one breathes, the heroism of alienation – a certain cleft in Being, this catastrophic love life which then is spent in alienated guise of the opposite – Communist mass fronts and mobilizing of the masses all of which in virtual empiricism is the failure of the PCF and PCI, and even PCE and PCA and not to mention CPI, CPIM, CPIML which then becomes by the late 1980s the failure of Soviet Union – a number of mass parties which then organise strikes and fail because of bureaucratic formalisms which then is also a general strike of the working class one expects but is found in empiricisation something like a series which does not vote – it has an antagonistic trade union class consciousness – with the masses in the streets and among the cities and towns a number of fronts of the right which is an Insitution in fact – a liberal party competes – all of this then is the abstract representation of –

A Square – the living villagers their groups of authoritarian groups and a number of sketches of rural power and what is called real abstraction of racists which then groups with Instiutions and parties all of which with the masses of collective objects – that man on the street who then mediates the offices of the petit-bourgeois classes and even all the mass workers who are permanent specialists and forms of mediations of managments and even the totalisation of this mass with the ISA mass media and even fronts of the general upsurge of the people in the riots and even in housing apartments, and living news in newspapers – the front page – Liberals against the Right which then is the Left's debacle – a simple voter statistic which then is also the ideological presentation of the masses – something like everyone – like a pack of cards – referring to each other – the series.

III. Boxing Day, Lonely Crowd, and Other Fictions like Short-Cuts

In fact there is a boxing match with a number of mediations being made to Ali and Savon in the ring, it has become a totalisation.

Outside black people are in a demonstration with Malcolm X in a lonely crowd at the bus stand.

Short-cuts of racists everywhere, and types of ensembles of the serialized masses – their anti-human practco-inerte.

IV. Re-Presentation of a Square

Capital then is a re-codification of people into classes which then is also a ratio of living labour to dead labour and capital which then is the massified element in the whole process of capital accumulation which is also competitive and trade unionizing which then is the elements of a dis-organised mass in Mao's eyes and even for Trotsky – that in fact there should be a revolution – not the simple daily life

of labour and drudgery but something like an Event – which then is the mass mobilization of all the people with I might add –the ISAs criticized with this punch –

The Masses are Striking – the People are organised in the Left and the Right wing is only a Mount.

Part II

I. Literary Avant-Gardeism

A small group of people are smoking and talking in the apartment complex and a number of leftists are forming their constellations of groups and even a hundred workers are joinng a mass fusion which then is someone calling out for a newspaper of the Left and then several concentric circles of such people are parts of different realities which then becomes serialized the next day – this simple dialectic of living an capitalist exploitation then has to be a permanent revolution – something like the day After the basic income strike.

II. How to Transform the Practco-Inerte to a Fuxion of the People to a Line

Leon Trotsky – Permanent Revolution, Results and Prospects and finally Working Class Strikes (1921 – 2024)
By Leon Trotsky (edited in the future)

I. Imagine a Leninist Dual Power (Sirohi on converting the TU to a phalanx), 2024

From the formal conversion of the class-in-itself to a for-itself the formal change in the TU to a council is all that had to be done within the general working class spontaneity in the earlier period of the Indian revolution. Just mark the committee of struggling workers with a dash, in fact an absolute dash in the form of the committee and unionising attempts of the Turin type spontaneous struggles of the workers. Imagine that to then take place – it has all thrown up councils in the working class areas of India and become then forced into a strike as a one site policy in the major industrial area, and this forms a general strike scenario modelled on Petrograd Soviets, not Mao's liberated zones.

II. Imagine then a Trotskyist Permanent Revolution (Current class action in India), 2024

From the perspective of such comments by Sirohi, now imagine his praxis formalism – just form a line and a few lines by speculative noticing and disciplining of the working class – just imagine that the working class is sent a mass line that they have to form into a general strike – imagine its logic is simply a formalism called – permanent strike revolution – that they form into a committee in each area and set off a demonstration after demonstration and then form into a Commune power. This then is called by Sirohi a Party based on Paris Commune and then to our period Shanghai Commune of Chinese 1967 strikes.

III. Results and Prospects, Permanent Revolution – a Thesis on the General Insurrection of the Working Class – 1914.

First a mass action, then spontaneous fusion and then insurrection based on party line.

I. The dialectical tension between the Permanent Revolution statement in the end of the passage above with the Passegenworks by Walter Benjamin then is the process of the 1917 revolution in April Theses by Lenin commended by Mao Zedong in the Long March which then is a preference for the simple daily life of Utopia to pass through as a dimension of the avant-gardeism of the mass action – not the trade union and daily reformism of the Parties but their possible art of revolution or even art as such to be discussed – something like an intervalence then of theoretical practice as well in Althusser – Chaplin and Comedy with the Right and Far Left competing.

II. The analogy of base and superstructure then in Althusser misses its living praxis even in Sartre which is the simple theoretical front and simple subject of both the living practice and praxis which has some critical power but when one imagines it instead it is a Trotskyist avant-gardeism – that the iron and glass constructions and wooden these days glass constructions are then important forms of perception of the working class labour in the same sense of in fact a surrealist flash which recognizes its now-time in getting into the factory and this temporal spark then is revolutionary.

Part III

I. From Trotsky and Mao's Practical Schemas to the Problem of Individuals, Groups, Totalisation and even finally the Problem of Practical Schemas in History – the Problem of Massified and Competitive Dynamics with Capitalism

So in fact the history of the CPSU was to constitute a practice or lived experience of the Communist and liberal American black power but the actual and concrete practice of the working class was then sharpened in Mao's China which then with the Algerian revolution and Cuban revolution was part of the totalisation of French parties and Communist movements much with the Indian crisis of Communist parties with the Mumbai strike process under the fascist far right which then is a photograph of the total historical process in the comparative sense which then develops in an inter-tanglement and is then developments of the working class line in CPSU's Hungarian crisis with the mass line of Chinese peasants which develops into a French radical strike which commences the Latin American process of revolutionary mass mobilziations and the initial Algerian democratic upsurge which in India is deep in crisis of the backward workers being taken to prison in Mumbai for a mass agitation which then complexly wedges in the long run the complete failure of all protests because of the inter-dynamic practical schemas being reified by the process of in fact developing practical schemas alone while the public sector and its performance goes into a deadlock which then affects even CPSU which abandons the process with Cuba and Algeria at once – something like a crisis ridden development of public sector re-presentation and daily practices of working class wage units which then re-codifies as loss dynamics which is the statistical errors and practico-inerte which also means a number of reports to Mao that the whole process is too radical but without the notion of a developing capitalism – this then becomes the problem of living to dead capital which then amounts to a loss – why CPSU asks is this possible? It is responded to by Mao as some peculiar problem of

in fact specialists and in France the vectors of far right parties and in Algeria a general slow down by the international financial trade agreements and in Cuba the same which all develops into a crisis of totalisation – that in fact there is a public sector slowdown internationally and a crisis in America and Europe which is amounting to a liberal capitalist crisis even in India.

II. Capitalist Society – National, Competitive and International Dimensions of Capitalism

The development of capitalism then is a global liberal capitalism which then is a process of financial trade in international senses which means that the national capital trades internationally for its living labour to be contradicted by Imperialism which then is the highest stage of capitalism which is something like the process of overall dynamics and all aspects of local or national struggle requiring a dimension of Internationalism of course – and an economic theory which can organise beyond the practical schemas – unless there is a Communist Internationalism of course – this then is the first failure of that period which was the absence of Comintern.

III. The Existential Life and Temporality intertwined with Combined and Uneven Development

Therefore of course the individual simple subject and its existential groups are exhausted even voted out which then is practico-inerte which is a hexis which is finally without the radio, telephone or communication system of newspapers which then is complete crisis in the man and his life, which is a professional crisis a man realizes in the university which is his crisis.

Combined and uneven development sets forth a similar trajectory of all capitals and all nations with the problem of domestic, monopoly or comprador capitals with international capital which then develops the possible process of an individual at his job earning a good wage for a company which then is a dream. Sometimes surrealism is about dreams, which can realize his own consciousness as part of many practical consciousnesses which intersect better when the phone has one on each other’s consciousnessnes and unconscious as well.

Combined then agglomerates to combinations in America which then is imperialism to the smaller countries of Algeria or Cuba which try developing their own combinations and uneven development triumphs in even the dependent Latin America which has its combinations coming right up.

Uneven development agglomorates to a world of the poor which then resists with the combined collections which are then overall multinational companies with domestic companies – a man is always with his suitcase hanged on the road.

IV. Intervalence – A Woman is in a Café waiting for a Man who said he’d be there

And so in fact there was an incident in 1989 in Paris, of a Chinese Man who was to meet a woman a Chinese woman which failed – this de-compressed fact then is ex-compressed which develops several totalisations – imagine one to be the corner of the street another sector of human mediations in the complex set of buildings which then is alienated existence which then crosses over the whole process of this detail, or in Hegel’s sense particular small details which then Univeralise the process as in

fact a singular-Universal which is part of the total process which becomes the problem of capitalism and socialism and even parts of cultural crisis and telephone company crises all of which is a disconnected series.

V. Small Details in the Whole Process – a Painting – is it then Theoretical Practice and class concrete conditions of in fact class-being that is wage-series

In fact psychoanalysis is about the unconscious and conscious subject and its overdubbing into history which is a dreamy surreal tape of life which then plays out a philosopher without a wage – what a joke then theoretical practice when it cannot secure its own wage or its own class being and class process which would then agglomerate the atomistic individuals into a wider social relation and produce the catastrophic event of Communism.

VI. Objective-Subjective Dialectical Worked Matter – the Pressure Cooker situation in Boxing Day

And so in fact by the time Ali and Savon in two distinct matches make it to the ring the hexes and institutions which have framed them both in an elite professional boxing bet is already a de-compressed fact of in fact the ex-compressed movement of totalisation being lives which fall apart.

The piecing together of details by the bourgeois intellectual in Memories of Underdevelopment has the last laugh. The bourgeois intellectual carries his documents to work in London where he buys a painting for 200 billion on trade with all others.

Part IV – All Aspects of a Boxing Match and Practical Schemas of Trotsky Juxtaposed

I. Movements of Progressive aspects of the Boxing Match (From De-compressed to Compressed in Total)

A man is busy looking up his tickets, at another point a few queue up, all white, a number of black people in ghettoes tune in on their radio and then a number of such aspects get onto Ali's mind and he is boxing in the match and tuning into the radio while off.

II. From Compressed to Variations – Re-compressed, De-facto Legal Compression and even Dialectical Compression and its Opening Up of Compression and Formation of Abstract Domains

So when Ali is voted as lost he appeals to the referee and talks with his coach –the technical aspect ignored and all that boxing is about, with Savon appealing in that match as guest referee. In fact all of this was injustice.

History passes by as Black Panthers and Malcolm X are caught in wide demonstrations of black people with white antagonistis joining the protest.

A number of lives, and black lives, and progressive leftist people in Budapest hotel after the 1990s, all of this was life.

Its compression reflects the whole.

III. Lenin and Trotsky's Movement of even MLM Politics

I. What is Modern Politics?

It is about, the whole parliamentary mode of politics.

II. Capitalo-Parliamentarism – Parliamentary subjectivity

That in fact capitalism, and even state capitalism is finally the debate of parliaments. And finally liberalism.

III. Communism after this.

Lenin would argue that we insurrect, and produce a Dumans which will win.

IV. Why he is the Inventor of Modern Politics?

Politics means Dumas, and we call that Party formation, Democratic Centralism and even Lines.

Trotsky adds reject the Dumas – a line is mass line and that is all.

Part V – Situations and Event

I. Concrete Situations and Events

Pelan was in a room and was rummaging through his documents and even CV and was busy writing letters to the University which then was his bourgeois life – which at another street was two workers joking and talking in black spirit which then became an imagination of a philosopher at another building who picked up alienation – the concrete problem of the working black people – that in fact they were disconnected to him at one level and the masses demonstrating which produces a Hegelian reverie – a dyad mediated by a Third – the gaze, and the look which makes them inert, which is also practico-inerte.

At each point then mediated by a Third – the white gaze of France or America which is so many groups of white gaze which can be resisted though – I am not an object and objectified but in fact a subject who will resist which then produces a co-

efficient of a certain resistance – but then becoming is so difficult when in another sense that look of the room is also so important that in fact it can be awakened and speaks and talks to me.

II. 1, 2, 3, 4 and 5, 6, 7, with 2, 3 moves

So in fact Becoming that mediates the dyad is then a gaze at times, an alienated man on the road mediating two people or in fact the other Process of in fact the resistance being a we-subject and a we-group and an anti-praxis to the praxis of hexes being two dyads in fact mediated by a third party and set of triadic groups which then mediates by sextet audiences which then is the six dimensions of oppression hidden on a university riot.

III. The Dialectical Triad and Quartet even Sextet

So it means there is reciprocity only when the masses revolutionize the whole of society.

I. Practice then as opposed to praxis is the triad need, its negation labour and its own negation society which is how Marx elaborated his basic thesis of unconscious structure of social relations of production that men enter into without their own willingness – which then is also finally a whole structure of capitalism and then relations which are groups and complex groups, hexes and institutions which become parties and political movements which is placed in the legal complex of the state which is practico-inerte. This apparatus or ISA and finally ideological representation is also a concrete representation but requires hegemony to produce a class struggle in theory to promote the correct ideological stance of the Left which then is a dispositive not a dispositf.

Section II

I. The Development of Scarcity and Inhuman Milleaux with in fact Hexes which is the Envelope Structure of an Invariant Leftist Attack-Group which then organizes the We-Subject all as if it were concentric shapes of a Hegelian triad – Thesis, Anti-Thesis and Synthesis which though is a Temporalised dynamic of what is in fate the practico-inerte which Inconstitutes the Dialectic – the Constituted and Constitutent Dialectic which then is We-Mass Group and constituted force which is Trade Union arrangments which then displaces the object of the masses into the central hexis – Legalism and Disputes which is a Variation on Pashukanis which means the Labour-Mass will Win.

When in fact there is a mass general strike there is also the development of the boxing match backed by the masses which develops into forms of seriality of the white spectators which then is now lesser and more backed out as is argued which then develops into forms of insurrectional Trotskyist strikes which then has power fused into the punch of Ali and Savon who realize their grace in the deadlock of refereeing which then becomes the constitutent dialectic which then develops as a

practico-inerte if it is left there – in the sense of a process of left out scarcity which also means a scarce development or even a practical hexis which is not a lynch optimism.

II. How the We-Group as Subject then forces the mass line of Mao in the Shanghai Commune – what then is Optimism which is degraded into a scale of practico-inertia and massification as serialized and complete despondency, even crisis on Mao's resignation and final failure – to vote in a Capitalist change for the future.

So in fact the Shanghai Commune was a mass process of all the working people onto a building which then develops in a bird's eye perspective the whole of China into what was also recently the Mass Line which then is this concrete situation and Event which will decide the fate of Chinese Communism again which then is also in India, the recent mass strike and mass campaign which will decide by sheer force of the masses who will then be also in Algeria and Cuba – in large fused participation to produce the goods and factory dynamics which will run capitalism and then here in India there will be a legal dispute –

The fact of revolutionary mass organisation and mobilization of the masses then will clinch the argument once and for all – that the people will decide the general will in Rousseau's law of the people that the contract of far right hegemony can be re-negotiated to the will of the people –which then demonstrates all over – as people gather in small groups all over the country for the legal verdict which it will oppose if wrong till the masses make mass rallies all over – this then is the labour dispute of people against Court on the Question of Right which means Far Right acceptance and this then is a relation of power that in fact the people have won – with the symbolic weight of the people backed by capitalism to swing it back to the Left.

III. Dynamics and Operation of the Strike – what then is Wage-Labour to the First and Second Volume so far of Marx's Capital – From the Practico-Inerte bond of massification to the competition with the far right, to in fact Victory of even the Black people – how is Victory decided – when can we declare it – the Logic of Sense

In fact there is a celebration of certainty, optimism in life and even phone calls everywhere – that the people win by just the process of legal disputes which then is framed in the sense of a encounter which then is the fortuitous encounter between the people and politics and Spinozan intelleetual processes which then is police attacks on the right which then is the whole problem of revolution which in France is the process of the same leftist victory by the force of the parties – this time Hobbesian on the matter of the Rousseau will and even in fact the process of Hegemony which will produce the legal dispute into the matter of a pledge and in fact Party Statutory Group which is an Institution – this hexis will then win by sheer force – Mao is arguing with the Tsarist Autocrat and he leaves winning the Long March.

IV. Existentialism – the Intertwined Dialectic of Mass and Individual – how all people reflect the Good of a Communist or Liberal Revolutionary

In fact the poorest win, when Existence is finally an intertwined dialectic with the people – a man reads the newspaper, circles the points and this radiates into circles which are the masses.